2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

HUNZA BABIES

A couple of months after Bibi Gímo's, Soni's baby son was born—the first grandson of No. 1A—and his arrival was the cause of great rejoicing. I had heard nothing of it till I commented one day to Aliko, whose handsome white beard had suddenly turned orange, on the fact that I had not lately seen Afrots. "She's been staying over with her mother's people in Haiderabad," he said, "but she's coming back to-day." When I next saw her she raced up to me breathless: "How do you do (in English), I've got a baby brother, I've got a baby brother, I've got a BABY BROTHER!" The opportunity of an eighth-day formal visit had passed, so I clambered over a boulder or two into their orchard-garden and called up the [354] blank, unresponsive-looking wall of the house. Soni was busy in the store-room, and put her head out of the one tiny wooden window—the only "window" of a Hunza house is a square, shuttered, ventilation hole in the store-room—inviting me to join her on the roof. I climbed the primitive ladder with caution—a camera and other impedimenta always made me even less agile than need have been—and there she was spinning away and occasionally giving a rock to the cradle beside her. I utilized as many suitable phrases as I could remember without rehearsal, and was rewarded with a peep at a fine little fellow of a fortnight whom any mother might have been proud to own. Soni was gaily dressed, and had dotted her face all over with unsightly brown spots which I learned were supposed to be "good for the complexion" after childbirth. The custom used, it seems, to be universal, but it must be dying out, for I saw only a few young mothers so decorated. Anywhere else one might suppose it a charm against the Evil Eye, but the Burusho of Hunza are so free from any taint of this baleful superstition—so hard-lived where it has once had root—that I think there must be some other explanation. We later found that among the Burushaski speakers of Yasin, all the younger women lived under a permanent coating of similar brown cosmetic, washed off only for feast days, in the belief that it protected their skin against the cold winds of their harsher climate.

Afrots, joining devoutly in the admiration of her baby

4: Lorimer L-3 (1929-4; 1934-5) 1936 AVT Burushe AVT

Bübali Gaa, bring a husband for me too. In the Shtshper nullah, they say, there is a man with a golden moustache. You fetch him for me and we shall celebrate my marriage and your marriage at the same time."

On her saying this to him Kiser (went off and) when he came (to the place) a man with a golden moustache was sitting at a loom weaving a piece of *patta*. Kiser threw the man over his shoulder and brought him to his home. Kiser's grandmother was sitting up on the roof. When she saw Kiser bringing the man with the golden moustache, saying to herself: 'I'll go down the ladder,' she fell down and her ribs were broken, they say. After some days, when he had applied remedies to his grandmother and made her well again, Kiser married her to Mūnulum Dādo. He also effected his own marriage, they say.

Up to the present day a halloo comes from Hanuman Mūn in the Shtshper nullah. People still hear it.

In -mo- the -m- infix (m- + m- + *-o) must be a kind of dative, duplicating the *ergativ*.

A local method of treating broken ribs is to apply paper with paste or gum over them.

11 mudo za — The narrator, Jemadār Imām Yār Beg, claimed to have heard it. *Darbāi's* experience took place some 80 or 90 years ago.

stay aloft. Heights offer no terror for any Hunzan—man, woman or child. I think if a Hunzan suffered injury because of a fall from a height, he would be ashamed and embarrassed, but let me admit that they do have falls and broken limbs, too. I found this out when I met Hunzans who were expert bone-setters.

I have to admit that generally speaking the Hunzans' clothes are nondescript. However, I was strongly attracted to the Hunza hat which is best described as a rolled, sausage brimmed, soft white woolen covering. But it is really and truly an ingenious contraption. It is made of native homespun wool, white or creamy in color and mighty good wool, it is, in my opinion.

These hats are worn summer and winter by the boys and men. I tried them and found that they did keep out the summer heat. Wherever I met the boys and men of Hunza they always wore these hats. In the winter they can be rolled down to cover not only their ears but their faces and necks as well. I attest that it is a valuable and completely satisfactory headpiece. I thought they were quite attractive and enhanced the handsomest of the Hunzan men.

They have the choga which is a long flowing cloak worn by both men and women during the winter. This cloak is made of the same grey homespun wool and is never dyed but its creamy color is attractive and pleasing to the eye. Evidently this choga is quite similar to the toga worn by the ancient Romans. Who knows? Maybe some of Alexander's men or Alexander himself brought a toga with him from his homeland when he came to the East.

Apart from the attractive, useful, comfortable, Hunzan sausage-brimmed hat and choga, the best I can say for the rest of the clothes worn by the people of Hunza is that they are utilitarian.